

Teaching human Qirā-at
Ibn Āmir Ash-Shamī

إفهام الأنام
قراءة ابن عامر الشامى

من طريق الشاطبية

باللغة الإنجليزية

مراجعة وتقریط الشيخ الدكتور على محمد توفيق النحاس

Compiled and translated by

Fatma Yacout Elibyari

فاطمة ياقوت اليباري

English Reviewed by

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FUNDAMENTAL PRINCIPLES OF Qirā-at Ibn ʿĀmir Ash-Shāmī’s recitation as it is recited by his two narrators *REWAIYATY* Hishām and Ibn Dthakwān. *In Reference to Hafs’s Recitation and Upon Evidences from Ash-Shātibīyyāh.* The verses from Ash-Shātibīyyāh that concern the recitation rules of Qirā-at Ibn ʿĀmir Ash-Shāmī’s recitation will be written in Arabic and in purple text. The **Kāf** is his rules code letter.

Imām Qāsim ibn Ahmad Ash-Shātibī (d. 548 A.H.) wrote a poem, consisting of 1173 couplets, about the seven authentic Mutawātir Qirā-āt, which he called Ḥirz al-Amānī wa Wajh at-ṬāHānī, it is better known as the *Shātibīyyāh.*

TAJWEED RULES OF Uṣūl Qirā-at

Ibn ʿĀmir Ash-Shāmī

RIWAYATI

Hishām and Ibn Dthakwān

From the Ṭarīq of

Ash-Shāṭibiyyah

Bismi Allāhi Arrahmāni Arrahīm

*In the name of Allāh, the most
Beneficent, the most Merciful*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

4) **Ibn ʿĀmir Ash-Shāmī**: He is the forth Qārī of the ten. He is ʿAbdu Allāh ibn ʿĀmir ibn Yazīd al-Yaḥṣabī, born in 21 A.H. At 9 years of age, he travelled to and lived in Damascus, which was the capital of the Muslim empire then. He met some Companions, and studied the Qur-ān under the Companion Abū ad-Dardāʾ, and al-Mughīrah ibn Abī Shihāb. He was the Imām of the Umayyad Mosque (the primary mosque in Damascus) during the time of ʿUmar ibn ʿAbd al-ʿAzīz (d. 103 A.H.), and was well-known for his recitation. Among the seven Qārīs, he has the highest chain of narrators (i.e., fewest people between him and the Prophet ﷺ), since he studied directly under a Companion. He was also Chief Judge of Damascus. His qirā-ah became accepted by the people of Syria, and he was the Chief Qārī of Ash-Shām, He died on the day of ʿĀshūraʾ, 118 A.H.

The two primary Rāwīs who preserved his qirā-ah (through his students like Ayyūb ibn Tamīm and others) are:

i) **Hishām**: He is Hishām ibn ʿAmmār ad-Dimishqī (153-245A.H.). He was well-known for his recitation, and his knowledge of ḥadīth and fiqh, and was one of the teachers of Imām atTirmidhī (d. 279)

ii) **Ibn Dthakwān**: He is ʿAbdullāh ibn Aḥmad ibn Dthakwān (173-242 A.H.). He was the Imām of the Umayyad Mosque during his time. He was the Chief Qārī after the death of Ayyūb ibn Tamīm.

فَتِلْكَ بِعَبْدِ اللَّهِ طَابَتْ مُحَلَّلًا ***

32 - وَأَمَّا دِمَشْقُ الشَّامِ دَارُ ابْنِ عَامِرٍ

لَذِكْرَانِ بِالْإِسْنَادِ عَنْهُ تَنْقَلَا ***

33 - هِشَامٌ وَعَبْدُ اللَّهِ وَهُوَ انْتِسَابُهُ



1- THE BASMALAH BETWEEN TWO SŪRAHS

Ibn ʿĀmir has 3 ways of joining any two successive sūrahs with or without basmalah, by using Basmalah, Sakt or Waṣl.

- 100- وَبَسَمَلٍ بَيْنَ السُّورَتَيْنِ بِسْمَةِ *** رِجَالٌ نَمَوْهَا دِرْيَةً وَتَحْمُلًا
106 - وَلَا بُدَّ مِنْهَا فِي ابْتِدَائِكَ سُورَةٍ سِوَاهَا *** وَفِي الْأَجْزَاءِ خَيْرٌ مَنْ تَلَا

All the qurrā` agree upon reciting al-basmalah in two situations:

1- When starting a recitation from the beginning of a new sūrah, with the exception of sūrat at-Tawbah (it has no basmalah). 2- After ending sūrat an-Nās and before beginning sūrat al-Fātiḥah.

- 105- وَمَهْمَا تَصِلُهَا أَوْ بَدَأْتَ بَرَاءَةً *** لِيُنْزِلَهَا بِالسَّيْفِ لَسْتُ مُبَسِّمًا

Joining sūrat al-Anfāl with at-Tawbah: since there is no basmalah at the beginning of sūrat Barā-ah, all the reciters have 3 methods to connect these sūrahs:

- (a) Make “Waqf”: take a break for any amount of time
- (b) Make “Sakt”: take a short breathless pause
- (c) Make “Waṣl”: connect both sūrahs

- 101 - وَوَضَّلَكَ بَيْنَ السُّورَتَيْنِ فَصَاحَةً *** وَصِلْ وَاسْكُتْ كُلَّ جَلَايَاهُ حَصَلًا

The **kā** ك is a code letter indicating Ibn ʿĀmir’s recitation rules. He can connect using basmalah, sakt or waṣl. **A.** There are 3 acceptable ways to connect two sūrahs using the Basmalah. The fourth way is **not** allowed because basmalah is not for the end of a sūrah. You can’t join the last āyah of a sūrah with basmalah, stop, and then read the first āyah of the following sūrah.

107 - وَمَهُمَا تَصِلُهَا مَعَ أَوَاخِرِ سُورَةٍ *** فَلَا تَقِفَنَّ الدَّهْرَ فِيهَا فَتَثْقُلَا

The 3 allowed combinations are: (i) After finishing a sūrah, take a breath, then say albasmalah, take a breath and begin the next sūrah. (ii) Join them all in one breath, while applying the appropriate tajweed rules. (iii) After stopping at the end of a sūrah, read the basmalah, and without breathing, begin the following sūrah.

B. Ibn ʿĀmir can connect 2 successive sūrahs without basmalah, by using sakt or waṣl.

(i) **Sakt**: a 2-second breathless stop to connect 2 following sūrahs.

(ii) **Waṣl**: connecting while applying the appropriate tajweed rules between 2 consecutive sūrahs.

103 - وَسَكَّتُهُمُ الْمُخْتَارُ دُونَ تَنْفُسٍ وَبَعْضُهُمْ فِي الْأَرْبَعِ الزُّهْرِ بِسْمَلَاً * * * لَهُمْ دُونَ نَصٍ

The four Zuhr: There are 4 sūrahs called the “Zuhr” sūrahs. 2 begin with وَيْلُ (Al-Muṭaffifin and Al-Humazah) and 2 begin with لَا (Al-Qiyāmah and Al-Balad). Some scholars say that “If you join any one of these sūrahs with the previous sūrah, it might lead to an unsuitable meaning.” To avoid this they suggested the following:

(i) use the “Sakt” instead of using the “Waṣl” without basmalah
(ii) use basmalah before any of the “Zuhr” instead of using “Sakt”.

Note: All of the Muṣḥafs written with the tajweed marks and rules are adjusted on the waṣl style, connecting the ayāt together.

2. Sūrat Al-Fātiḥah



Ibn ʿĀmir reads مَلِكِ يَوْمِ الدِّينِ without an alif in sūrat ul-Fātiḥah:

Unlike Ḥafṣ, Ibn ʿĀmir doesn't count the basmalah as the first āyah of al-Fātiḥah, rather اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ ﴿١﴾ is counted as the first āyah. For this reason, the last āyah is split into two parts:

(صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ) ﴿٢﴾ and (غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ) ﴿٣﴾

Ibn ʿĀmir reads both the wājib muttaṣṣil and the jā-iz munfaṣṣil madd like Ḥafṣ, in 4 ḥarakāt (tawassuṭ).

وَجَائِءٌ - سُوِّءَ - شَاءَ - سَوَاءٌ - جَزَأُوهُمْ - تَبَوَّأَ - الدِّمَاءَ - جَاءَ - النِّسَاءَ - الْمَاءَ - شُرَكَاءُ - السَّمَاءَ - السُّفْهَاءَ -

(فِى أُمِّهَا - وَأَمْرُهُ إِلَى اللَّهِ - لَنْ نَدْخُلَهَا أَبَدًا - أَلَا إِنَّ - قَالُوا إِنَّا - يَتَأَهَّلَ يَتَأْتِيهَا - هَتُّوْلَاءِ)

In a madd ʿārid lil-waqf all the qurrā' allow qaṣr, tawassuṭ and ṭūl.

3. Hā-Ul-Kināyah, PRONOUN



Hā-ul-Kināyah: (هـ), is the hā that denotes a single, male, third person and is not part of the original root of a word. The general rule for the mutaḥarrik hā ulKināyah: if it is located between 2 mutaḥarrik letters, then the hā's kasrah is lengthened into a yā or it's ḍammah into a wāw of 2 ḥarakah; as a ṣilah ṣuḡrah (small).

(ii) If hamzat ulqaṭ follows this hā-al-Kināyah, then the yā or the wāw is extended into 4 ḥarakāt as a separated madd, ṣilah kubrah. فَسَنُيَسِّرُهُ لِلْيُسْرَى، مَا لَهُ إِذَا-وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى- (وَمَنْ يُرِدْ حَرْثَ الْآخِرَةِ نُؤْتِيهِ مِنْهَا)

Ibn ʿĀmir adds a sākin hamzah before hā-alKināyah that is read with a ḍammah and ṣilah by Hishām. Ibn Dthakwān, solely, reads

hā-al Kināyah with kasrah only, without ṣilah. أَرْجُهُ in (26: 35)
 (قَالُوا أَرْجُهُ وَأَخَاهُ وَأَرْسَلُ فِي الْمَدَائِنِ (7: 111) - أَرْجُهُ وَأَخَاهُ وَأَبْعَثُ فِي الْمَدَائِنِ)

166 - وَعَى نَفَرٌ أَرْجُهُ بِالْهَمْزِ سَاكِناً *** وَفِي الْهَاءِ ضَمٌّ لَفٍّ دَعَوَاهُ حَرَمَلًا

167 - وَأَسْكِنُ نَصِيرًا فَازَ وَكَسِرَ لِعَبْرِهِمْ *** وَصَلَهَا جَوَادًا دُونَ رَيْبٍ لِتُوصَلَا

The **lām** in the verse is a letter code indicating **Hishām**'s rules.

Ibn ʿĀmir recites the following 6 words with a kasrah and ṣilah, like Ḥafṣ. **Hishām** reads them also, without ṣilah (preferred).

يُودِّهِ 1- مَنْ إِنْ تَأَمَّنْهُ بِقِنْطَارٍ يُودِّهِ إِلَيْكَ وَمِنْهُمْ مَنْ إِنْ تَأَمَّنْهُ بِدِينَارٍ لَا يُودِّهِ إِلَيْكَ (3:75)

2- Ibn ʿĀmir reads with the idghām of يُودِّهِ (42: 20) يُودِّهِ

2- (وَمَنْ يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَنْ يُرِدْ ثَوَابَ الْآخِرَةِ نُؤْتِهِ مِنْهَا) نُؤْتِهِ (145)

(نُؤْتِهِ مِنْهَا) 3 - (وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُؤْلِهِ مَا تَوَلَّى وَنُصْلِهِ جَهَنَّمَ):

فَأَلْقَاهُ إِلَيْهِمْ 6- وَيَتَّقِهِ (27: 28) (-4- 5- فَأَلْقَاهُ إِلَيْهِمْ: (4:115) (نُؤْلِهِ وَنُصْلِهِ)

AnNur: 52 (وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ وَيَخْشَ اللَّهَ وَيَتَّقِهِ فَأُولَئِكَ هُمُ الْفَائِزُونَ)

Note: Only Ḥafṣ reads qāf sakīn in وَيَتَّقِهِ, the following hā of the Kenaiyah with a ḍammah with the tafkhīm of lām Ism ulJalālah.
 (48:10) عَلَيْهِ اللَّهُ (بِمَا عَاهَدَ عَلَيْهِ اللَّهُ) (18:6) أَنْسَنِيهِ (وَمَا أَنْسَنِيهِ إِلَّا الشَّيْطَانُ)

The others read in kasrah and tarqīq of lām (مُهَانًا) وَيَخْلُدُ فِيهِ

844 - وَهَذَا كَسْرُ أَنْسَانِيهِ ضَمٌّ لِحَفْصِهِمْ *** وَمَعَهُ عَلَيْهِ اللَّهُ فِي الْفَتْحِ وَصَلًا

Ibn ʿĀmir reads hā-alKināyah of these 3 words with kasrah only, while Ḥafṣ and Ibn Kathīr read it with a kasrah and ṣilah, that is elongated into a yā of 2 ḥarakāt, in Al-Furqan: 69 (وَيَخْلُدُ فِيهِ مُهَانًا).

164 - وَإِسْكَانُ يَرْضَهُ يُمْنُهُ لُبْسٌ طَيِّبٌ *** بِخُلْفِهِمَا وَالْقَصْرُ فَاذْكُرْهُ نَوْفَلًا

165 - لَهُ الرَّحْبُ وَالزَّلْزَالُ خَيْرًا يَرَهُ بِهَا *** وَشَرًّا يَرَهُ حَرْفِيهِ سَكَنٌ لَيْسَهُلَا

in sukūn, while the 1st has **Hishām** recites the following 2 hā-ulKināyah to read it with a (يَرْضَهُ لَكُمْ-يَرْضَهُ لَكُمْ) 2 different ways: 10- (19: 74) dammah, like Ḥafṣ, the preferred and the 2nd with sukūn. While Ibn (يَرْضَهُ لَكُمْ). Dthakwān reads it with dammah and ṣilah

11- فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ / يَرَهُ ۖ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ / يَرَهُ ۖ 99:

4. Rules of a Single Hamzah in a word



Since hamzah is a difficult letter to pronounce; due to its jahr and shiddah, and due to its articulation point being deep in the throat and far from the mouth, the qurrā` allow changes to be made in it to ease the pronunciation. Ibn ʿĀmir reads some hamzahs with

(1) Ibdāl: *Ibn ʿĀmir yubdilu* (replaces or substitutes the hamzah by a letter of madd that corresponds to the previous letter's ḥarakah). He makes ibdāl of some hamazāt: i- A sākin hamzah a- preceded by fathah tubdal (is turned) into an alif in (18, 21) يَاجُوجَ

وَمَاجُوجَ

b- preceded by dammah tubdal (is turned) into a wāw مُوصَدَّةٌ

ii- A hamzah maftūḥah preceded by fathah tubdal into an alif in sūrat AlMaʿārij (سَال)

(2) Hadthf: حَذَفَ Ibn ʿĀmir deletes a hamzah from (18: 94) دَكَاءَ → يُضْهِوْنَ (9: 30) → يُضْهِوْنَ and دَكَاءَ.

Ibn Dthakwān reads with a sākin hamzah, while Hishām reads it maftūḥah (like Ḥafṣ) مِنْسَأَتْهُ.

(3) Ibn ʿĀmir adds a hamzah maḍmūmah (مُرْجُوْنَ- تَرْجِيْ) (33:51)-9:106), a hamzah maftūḥah in هُزُوًا-كُفُوًا-وَأَوْصَى (and a hamzah with a madd muttaṣṣil in (مِيكَائِيلَ- زَكْرِيَّا). Only Ibn Dthakwān adds a hamzah in أَلْبَرِيَّةَ, while Hishām reads أَلْبَرِيَّةَ , (like Ḥafṣ) in 98: 7.

553 - وَقُلْ زَكْرِيَّا دُونَ هَمَزٍ جَمِيعِهِ *** صَحَابٌ وَرَفَعَ عَيْرُ شُعْبَةَ الْأَوَّلَا

5. How Hishām Stops on The Last Hamzah of a Word



Hishām has a general rule of changing, or making takhfīf of any hamzah mutaṭarrifah at the end of the word he stops on (i.e., it is not pronounced muḥaqqaqah). The takhfīf or easing of a hamzah is classified into 2 types: **Qiyāsi and Rasmī**.

The takhfīf qiyāsi, considers the hamzah and follows taṣrīf rules of the word's conjugation that includes ibdāl, tas-hīl, naql, and idghām, with sukūn and rawm, depending on the ḥarakah of the hamzah and the letter before it. Since a hamzah is either mutaḥarrikah or sākinah, the sukūn is either aṣli lāzim or ʿārid (when a hamzah mutaḥarrikah is preceded by a

mutaḥarrik letter). A hamzah mutaḥarrikah can be preceded by a sākin or the opposite; a hamzah sākinah is preceded by a mutaḥarrik letter.

At-Takhfīf Ur-Rasmī

Waqf according to the rasm ***

وَقَدْ (رَوَوْا) أَنَّهُ بِالْخَطِّ كَانَ مُسَهَّلًا

2- The takhfīf rasmī, in accordance with the rasm (script) of ʿUthmān's Muṣḥaf, focuses on only ibdāl, with sukūn, rawm, or ishmām of the mubdal's ḥarakah. The takhfīf rasmī is divided into 4 categories, in which hamzah is:

- 1- Written on wāw: يَنْشَوُ - تَظْمُو - يَتَفَيَّوُ - يَبْدُو - تَفْتُو - ibdāl into wāw
- 2- Written on a yā: تَبْرِي - يُبْدِي - يَسْتَهْزِي - ibdāl into yā
- 3- Preceded by an alif: تَلْقَى - إِيْتَى - ibdāl into yā
- 4- Not preceded by an alif: مَلَجَا - مَلَجَا

1- When Hamzah Sākinah / Mutaḥarrikah is Preceded by a Mutaḥarrik Letter:

236- (فَأَبْدَلُ) عَنْهُ حَرْفَ مَدِّ مُسَكَّنًا *** وَمِنْ قَبْلِهِ تَحْرِيكُهُ قَدْ تَنَزَّلَا

Hishām makes ibdāl of a sākin hamzah (whether the sukūn is an original or a temporary due to stopping) into a letter of madd which corresponds to the ḥarakah of the letter before it, waqfan.

A- The qiyāsi way for a hamzah that is written on an alif is **i-** ibdāl into an alif if it sākinah or maftūḥah and is preceded by a fathah. **ii-** For hamzah mutaḥarrikah with a ḍammah or a kasrah that is preceded by a fathah, the qiyāsi is 2 types: 1- ibdāl into an alif and 2- tas-hīl with rawm.

بَدَأَ-بَدَأَ-أَدْنَأَ-أَدْنَأَ-أَسَوَأَ-أَسَوَأَ-أَقْرَأَ-أَقْرَأَ-يُنْبَأُ-يُنْبَأُ-يَشَأُ-يَشَأُ-نَشَأُ-نَشَأُ-النَّبَأُ-النَّبَأُ-حَمَأُ-حَمَأُ-
مَلَجَأُ-مَلَجَأُ-أَلَمَأُ-أَلَمَأُ-أَلَمَأُ-أَلَمَأُ-يُسْتَهْزَأُ-يُسْتَهْزَأُ-ظَمَأُ-ظَمَأُ-نَبَأُ-نَبَأُ-مِنْ نَبَأٍ-مِنْ نَبَأٍ

B- The qiyāsi way for a hamzah that is written on a yā is **i-** ibdāl into a yā if it sākinah or maftūḥah and is preceded by a kasrah. **ii-** For hamzah mutaḥarrikah with a ḍammah or a kasrah that is preceded by a kasrah, the qiyāsi is 2 types: 1- ibdāl into a yā and 2- tas-hīl with rawm.

The takhfīf rasmī will be ibdāl into a yā also, with sukūn for **i**, with rawm for a kasrah (sukūn, rawm and ishmām of the yā's ḍammah).

نَبِيٌّ-نَبِيٌّ-وَهَيْيٌ-وَهَيْيٌ-وَيْهِيٌّ-وَيْهِيٌّ-يَسْتَهْزِيٌّ-يَسْتَهْزِيٌّ-يُسْتَهْزِيٌّ-يُسْتَهْزِيٌّ-أَسْتَهْزِيٌّ-أَسْتَهْزِيٌّ-فُرِيٌّ-فُرِيٌّ-أَلْسِيٌّ-
أَلْسِيٌّ-يُبْدِيٌّ-يُبْدِيٌّ-يُنْشِيٌّ-يُنْشِيٌّ-أَمْرِيٌّ-أَمْرِيٌّ-شَاطِيٌّ-شَاطِيٌّ-أَلْبَارِيٌّ-أَلْبَارِيٌّ

C- The qiyāsi way for a hamzah that is written on a wāw is **i-** ibdāl into a wāw if it sākinah or maftūḥah and is preceded by a ḍammah. **ii-** For hamzah mutaḥarrikah with a ḍammah or a kasrah that is preceded by a ḍammah, the qiyāsi is 2 types: 1- ibdāl into a wāw and 2- tas-hīl with rawm. The takhfīf rasmī will be ibdāl into a wāw also, with sukūn for **i**, with rawm for a kasrah (sukūn, rawm and ishmām of the wāw's ḍammah) -الْوُلُوُّ

-الْوُلُوُّ-أَمْرُو-إِنْ أَمْرُو

Note: Hishām will not make ibdāl waslan.

In all of these categories, hamzah is mutatarrifah, ibdāl is only used when the hamzah is written on top of a rasm of wāw or yā.

The takhfīf Qiyāsi & Rasmī of a Hamzah Mutatarrifah
that is written on an alif, wāw or yā, but is not
preceded by a madd letter: **A-** A hamzah written on
an alif mutatarrifah includes 2 types:

Maksūrah and followed by a
sākin yā with a circular zero

Maftūḥah, maḍmūmah
maksūrah, or sākinah

It occurs in one word:
نَبِيٍّ suratul An'ām: 34

The Rule is:

2 ways of takhfīf qiyāsi

1-Ibdāl of the hamzah
into an alif.

2-Tas-hīl of the hamzah
with rawm.

2 ways of takhfīf rasmī:

1-Ibdāl of the hamzah
into a sākin yā .

2- Ibdāl of the hamzah
into a yā with a rawm.

If it is a **sākin** hamzah:

نَشَأَ

Or if the hamzah is

maftūḥah نَبَأَ

Then, the **qiyāsi** rule is:

Ibdāl of the hamzah
into an alif.

If the hamzah is

maksūrah: النَّبَأَ

Then, the **qiyāsi** rule is:

1-Ibdāl of the hamzah
into an alif.

2-Tas-hīl of the hamzah
with rawm

If the hamzah is

maḍmūmah الْمَلَأَ

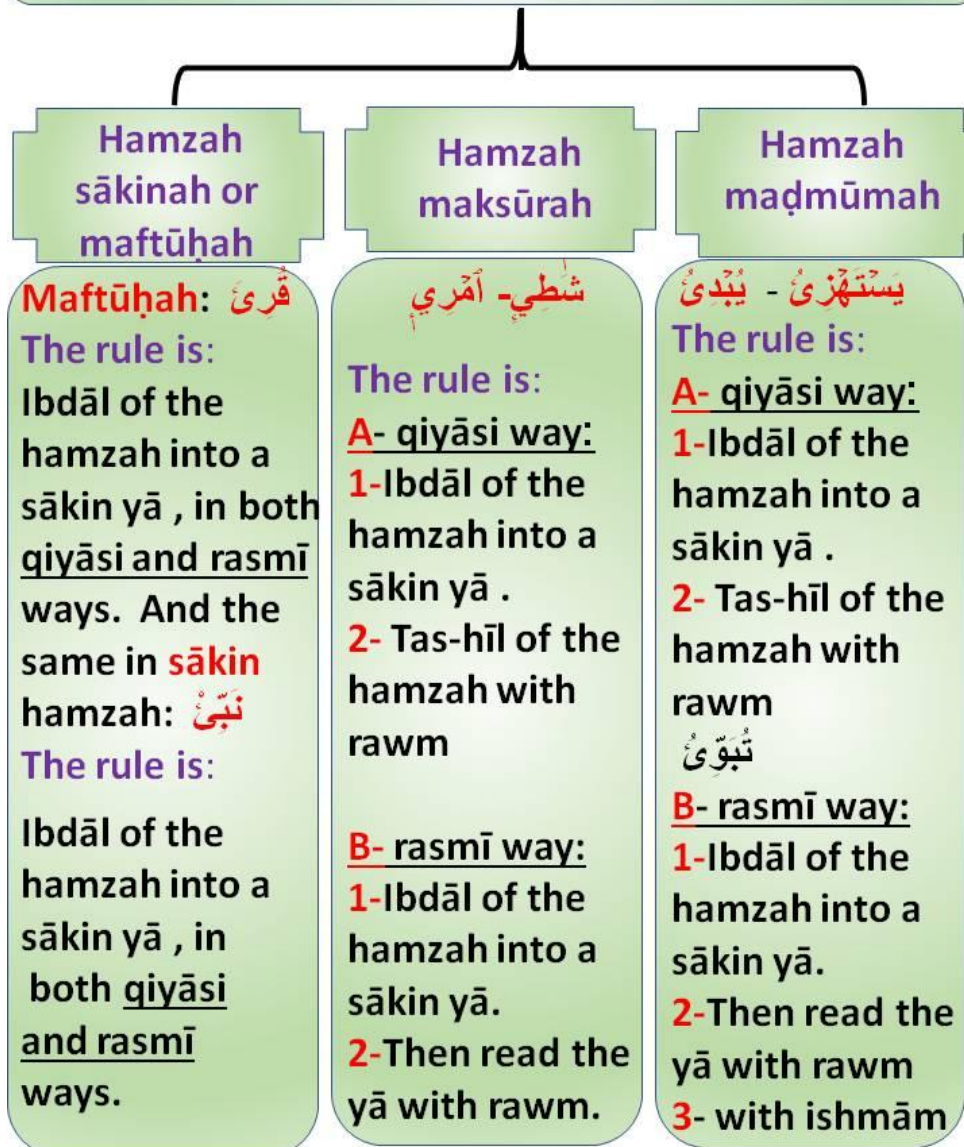
Then the **qiyāsi** rule is:

1- Tas-hīl of the hamzah
with rawm

2- takhfīf rasmī Ibdāl of
the hamzah into an alif.

1B- The hamzah that is written on a yā mutaṭarrifah

can be one of 4 types:



Note: Ibdāl of the hamzah into a sākin yā is actually performed the same in both qiyāsi and rasmī ways. This means, theoretically, for the hamzah **maksūrah**, we have 4 ways of takhfif; but only 3 practically. For the hamzah **maḍmūmah**, we have 5 ways theoretically, but only 4 practically.

1- The takhfīf rasmī of a hamzah mutataṭṭarīfah that is written on a wāw, alif or yā , but is not preceded by a madd letter,

1C- A hamzah that is written on a wāw and either

-preceded by a damm

A hamzah maḍmūmah:

Occurs in 2 words: **أَمْرًا** 52:24 **أَلْوَلُو** 55:22

Is read in 5 ways: 2 Takhfīf qiyāsi and 3 Takhfīf Rasmī:

The 2 qiyāsi are: 1-Ibdāl of Hamzah#2 to a sākin wāw
2- Tas-hīl with rawm of the 2nd hamzah.

The 3 rasmī are: Ibdāl of 2nd hamzah to sākin wāw then with rawm and last with ishmām of the wāw.

A hamzah maksūrah: **أَلْوَلُو**

The 2 Takhfīf qiyāsi are:
1-Ibdāl of the 2nd hamzah into a sākin wāw
2- Tas-hīl with rawm of the 2nd hamzah.

The 2 Takhfīf Rasmī are:
2-Ibdāl of the 2nd hamzah into a sākin wāw, then with rawm of the wāw

-or preceded by fath

The hamzah maḍmūmah:

Occurs in 10 words that are agreed upon in rasm:

- 1- **يَبْدُوا** (10:34, 27:64, 30: 27)
- 2- **تَفْتُوا** (12:85)
- 3- **يَتَفَيُوا** (16:48)
- 4- **أَتَوْكُوا** (20:18)
- 5- **لَا تَظْمُوا** (20:119)
- 6- **وَيَدْرُوا** (24:8)
- 7- **مَا يَعْبُوا** (25:77)
- 8- **أَلْمَلُوا** (23, 27: 3 times)
- 9- **يَنْشُوا** (43:18)
- 10- **نَبُوا** (14:6, 38:67, 64:5)

And only 1 word that differs in the written muṣḥaf: **يَنْبُوا** 75:13

Then, read it in 5 ways: 2 Takhfīf qiyāsi and 3 Takhfīf Rasmī

The 2 Takhfīf qiyāsi are:

1- Ibdāl of the hamzah into an alif 2- tas-hīl with rawm of the hamzah

The 3 Takhfīf Rasmī are: 3 Ibdāl of the hamzah into 1- sākin wāw, then 2- wāw with rawm and 3- wāw with ishmām.

2-How to Stop on a Hamzah

Mutaharrikah That is

preceded by a sākin (ṣaḥīḥ) or one of the 3 madd letters (ا - و - ي)

A- If a hamzah mutaharrikah is preceded by a sākin ṣaḥīḥ

And it is a **Hamzah mutaṭarrifah (at the end)**

Maftūḥah

الْخَبْ - الْخَبَاءُ

This is the only occurrence in the Qur-ān. When stopping on it, read it with: Naql and sukūn.

Maksūrah

الْمَرْ - الْمَرْءُ

It occurs in 2 places. There are 2 ways to read it

Naql with
1- Sukūn
2- Rawm

Maḍmūmah

مَلَّ - مَلَّءُ

3 ways to read it: Naql with

1- Sukūn
2- Rawm
3- Ishmām

2- When Hamzah Mutaḥarrikah is Preceded by a Sākin madd letter: (B) Wāw, Yā (Zā-idah or Asliyyah) (C) Alif

240- وَ(يُدْغَمُ) فِيهِ الْوَآءُ وَالْيَاءُ مُبْدِلًا *** إِذَا زِيدَتَا مِنْ قَبْلُ حَتَّى يُفْصَلَ

(B) Wāw or yā zā-idah: is not originally a part of the word (i.e. it is not considered one of the root-letters (fā, ʾayn or lām ul-kalimah). Rather, it comes between the ʾayn and lām ul-kalimah, as explained in the following: Wazn = Scale

The word	قُرُوءٌ	النَّسِيءُ	بَرِيءٌ		
Its Wazn	فُعُولٌ	الفَعِيلُ	فَعِيلٌ		

Scale (anything that determines or serves as a pattern; a model)

Hishām stops on a hamzah mutaḥarrikah with sukūn, changes it into a wāw or yā, then makes idghām of the wāw or yā zā-idah into the mubdal wāw or yā. Apply the rules of the waqf that is ʾarīd to the sukūn as follows: **1-** For hamzah maksūrah: (قُرُوءٌ-قُرُوْ), read the idghām with 1 mushaddad wāw or yā with sukūn and with rawm.

2- For a hamzah maḍmūmah: (النَّسِيءُ-النَّسِيءُ)(بَرِيءٌ-بَرِيءُ)(دُرِيءٌ-دُرِيءُ) make idghām with sukūn, with rawm and ishmām.

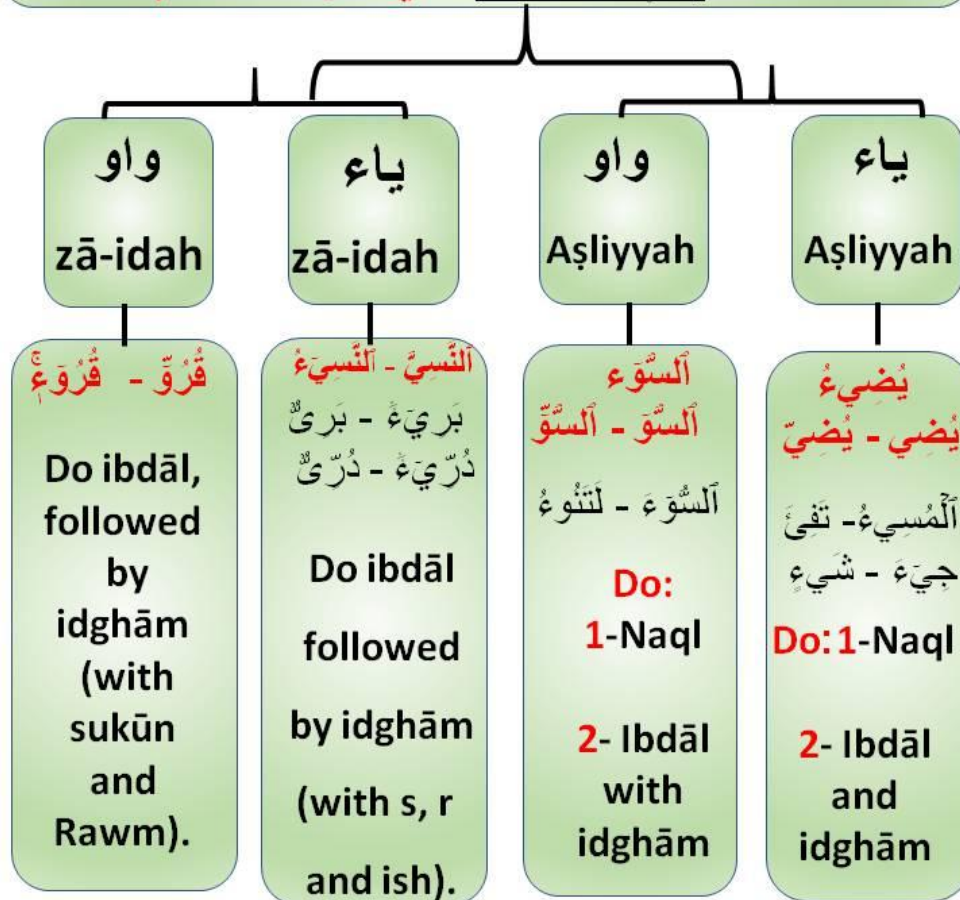
(B) Wāw or Yā Asliyyah: is part of the original word wāw or yā sākinah of madd or līn. Hishām makes naql and idghām of a wāw or yā asliyyah into the mubdal hamzah mutaḥarrikah. شَيْءٌ-شَيْءٌ-شَيْءٌ. السَّوْءُ-السَّوْءُ-السَّوْءُ:

251- وَمَا وَآءٌ أَصْلِيٌّ تَسْكُنُ قَبْلَهُ أَوْ *** أَلْيَا فَعَنْ بَعْضٍ (بِالْإِدْغَامِ) حُمَلًا

Note: In naql, wāw or yā will not be mushaddad, but in idghām, they will be mushaddad. الْمُسِيءُ: الْمُسِيءُ- الْمُسِيءُ.

السُّو-السُّو-سُو-سُو-سِيء: سِيء-سِيء-سِيء، جِيء-جِيء-جِيء-تَفِيء-تَفِيء-تَفِيء: لَتْنُو-لَتْنُو

2B- If a hamzah mutaḥarrikah is preceded by an original sākin ي - و Aṣliyyah, or by an "extra", sākin: ي - و : zā-idatayn,



In a hamzah mutaṭarrifah do **naql or idghām** with

- A-** sukūn only for a hamzah that is maftūḥah
- B-** sukūn and rawm for a hamzah that is maksūrah
- C-** sukūn, rawm and ishmām for a hamzah that is maḍmūmah

(C) If Hamzah Mutatarrifah is Preceded by an Alif:

239- (وَيُبْدِلُهُ) مَهْمَا تَطَرَّفَ مِثْلُهُ وَيَقْصُرُ *** أَوْ يَمْضِي عَلَى الْمَدِّ أَطْوَلًا

When a hamzah mutaḥarrikah mutatarrifah is preceded by an alif, then Hisham makes tas-hīl of this hamzah and changes it into an alif. (3 ibdāl only for a hamzah that is maftūḥah with madd into: 6, 4 and 2: الْدِّمَاءُ-جَاءَ, while adding 2 tas-hīl with rawm in madd 4 & 2 ḥarakāt for a hamzah maksūrah الْمَاءُ-النِّسَاءُ-السَّاءُ-سَوَاءُ, or a hamzah madmūmah: شُرْكَاءُ-يَشَاءُ. These 5 ways are called: 5 Al-Qiyās.

Explanation of the 3 ibdāl in madd, tawassuṭ and qasr

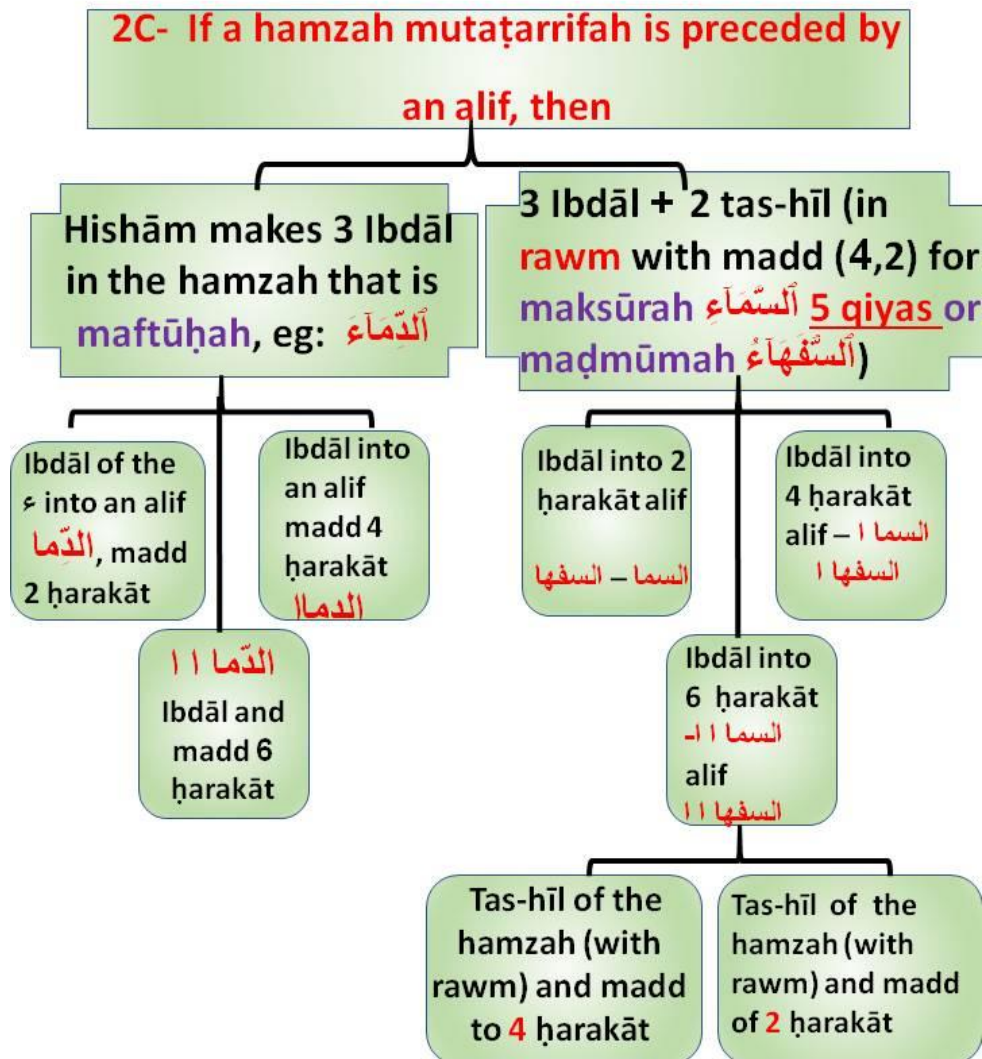
1st: Hisham must stop with sukūn on any hamzah mutatarrifah.

2nd: He makes ibdāl of a hamzah sākinah into a madd letter.

3rd: After the hamzah is replaced by a letter of madd that matches the يَشَاءُ ḥarakah of the preceding letter, then 2 sākin alifs are placed next to each other, which causes ijtimā' as-sākinayn. Here, the rules of tajwīd allow either: (a) Two sākin letters to come together in one word during waqf only, then Tawassuṭ (madd 4 ḥarakāt) is made for this alif. Or (b) preventing the meeting of two sākin letters by 1- Inserting another alif in between, then tūll is made for this alif. 2- Dropping the first alif, then qasr will be made for the mubdalah alif as in (بَدَأَ-أَنْشَأَ). 3-

Dropping the second alif, then qasr and tūll, of madd will be made for this alif. Tawassuṭ is also allowed here by the qurrā' as in the case when stopping on madd āriḍ. Thus, 3 lengths of madd (2, 4 and 6 ḥarakāt) will be made after Ibdāl of this alif. The takhfīf qiyāsī for it will be 5 qiyāsī ways if adding tas-hīl in madd and qasr.

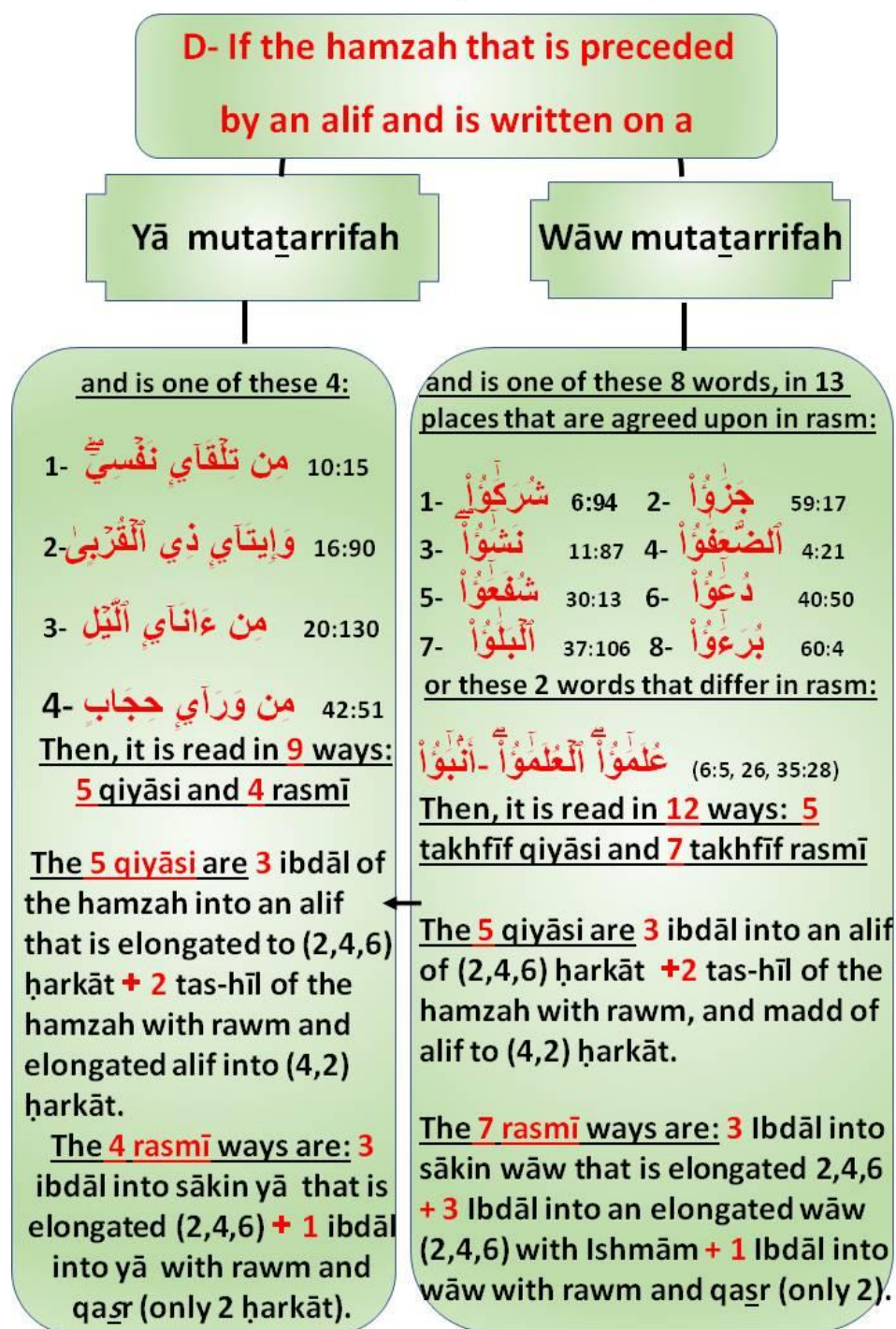
A hamzah mutaḥarrikah can be preceded by a sākin (ṣaḥīḥ) or one of the 3 madd letters (ا - و - ي)



Hishām stops on these words, like هَوَلَاءُ with: **5 qiyās**, but there is no Rasmi because the hamzah does not have a rasm, picture of wāw or yā.

The Rasmī Method of Takhfīf Includes Stopping on

- 1- The hamzah that is preceded by a madd alif.
- 2- The hamzah that is not preceded by a madd letter



6. TWO CONSECUTIVE HAMZAHS IN A WORD

If 2 of hamzat qatʿ follow each other in a word, the 1st questioning hamzah maftūḥah, has to be pronounced muḥaqqaqqaḥ. The 2nd hamzah is maftūḥah, maḍmūmah, or maksūrah as in the verses.

Hishām recites double hamzahs in 2 ways according to the ḥarakah of the 2nd hamzah, with some exceptions. Where, Ibn Dthakwān reads like Ḥafṣ, with the taḥqīq of both hamzahs (which could be also, the 2nd way of Hishām). So for Hishām, if the 2nd hamzah is

maftūḥah	maksūrah	maḍmūmah
<u>insertion</u> with tas-hīl and with taḥqīq عَاَمِنْتُمْ-عَاَمِنْتُمْ	<u>taḥqīq</u> with the insertion (7) only, and/or without	<u>taḥqīq</u> with and without insertion
عَاَلِدْ-عَاَنذَرْتَهُمْ-عَاَنْتُمْ-عَاَسْجُدْ عَاَلِدْ-عَاَنذَرْتَهُمْ-عَاَنْتُمْ-عَاَسْجُدْ (Special cases): 1- Ibn Ṭāmir adds a hamzah* a- عَاَذْهَبْتُمْ-عَاَذْهَبْتُمْ (46: 19) b- عَاَن [عَاَن] Ibn Dthakwān with tas-hīl in b , Ibn Ṭāmir (no taḥqīq). <u>No insertion is allowed:</u> c- عَاَمِنْتُمْ (7:122,20:70,26:48) عَاَلِهْتُنَا (43: 58), أَيِّمَّة - عَاَيِّمَّة It is not a question. Taḥqīq with the insertion (preferred), and without insertion عَاَعَجِي 1 hamzah only.	عَاَعْلَهُ - عَاَعْنَكُمْ-عَاَعِذَا عَاَعْلَهُ - عَاَعْنَكُمْ-عَاَعِذَا <u>7Exceptions, with insertion only.</u> 1- عَاَعِن (7, 26) 2- عَاَعْنَكُمْ (7,28) 3- عَاَعِنَّا (37) 4- عَاَعِفْكَ (37) 5- عَاَعِذَا (19: 65) 6- عَاَعْنَكُمْ (41) Another way for (41) is 7- عَاَعْنَكُمْ (preferred). أَيِّمَّة - عَاَيِّمَّة (preferred), then without insertion	أَوْنَبِّئْكُمْ- (أَعْلَى-أَعْنَزِل) عَاَوْنَبِّئْكُمْ-عَاَعْلَى-عَاَعْنَزِل <u>Exceptions:</u> or (A special case) an extra way for (عَاَعْنَزِل-عَاَعْلَى) 3- tas-hīl of the 2nd hamzah with the insertion

Unlike Ḥafṣ, Ibn ʿĀmir recites these words with an extra hamzah.*
Idkhāl is prohibited. ءَامَنْتُمْ (7: 113) أَلَنْ - ءِإِنَّ (28: 29- 81: 7) ءِإِنَّتُمْ - ءَامَنْتُمْ -
 in these 2 words because (ءَامَنْتُمْ) they have 3 hamazāt, the 3rd gets ibdāl
 into an alif in (7: 122, 20: 70, 26: 48), (ءَالِهَتُنَا)(43: 58). So adding one more
 alif is not allowed. Ibn ʿĀmir recites these 2 words with tas-hīl, only.

189 - وَطَهُ فِي الْأَعْرَافِ وَالشُّعْرَا *** بِهَا ءَامَنْتُمْ لِلْكَلِّ ثَالِثًا أَبَدَلَا

7. 11 Repetitive Questioning (Istifhām Mukarrar)



The repetitive questioning is a question that is repeated in an āyah. The reciters may make istifhām in the beginning, at the end of an āyah or both. Ibn ʿĀmir reads the question in the 2nd position, while dropping the 1st interrogative hamzah in the 1st position (إِذَا), thus turning the word into a statement and not a question. Ibn Dthakwān reads the both hamzahs with tahqīq (أَعْتَا), while Hishām reads with insertion (only) ءَامَنْتَا. There are 3 exceptions, 2 of which the istifhām is in the 1st place (إِنَّا)... (إِنَّا / أَعْدَا) in sūrat An-Nazīʿāt and in sūrat AnNaml (adding nūn إِنَّا). The 3rd exception is in Sūrat UIWāqīʿah, where istifhām is in both places.

789 - وَمَا كَرَّرَ اسْتِفْهَامُهُ نَحْوَ آيَدَا *** إِنِنَّا قَدْ ذُو اسْتِفْهَامٍ الْكُلِّ أَوَّلَا
 793 - وَعَمَّ رِضًا فِي التَّارِغَاتِ وَهُمْ عَلَى *** أَصُولِهِمْ وَامْدُدْ لَوِي حَافِظٍ بَلَا
 790 - سَوَى نَافِعٍ فِي التَّمْلِ وَالشَّامِ مُخِيرٍ سَوَى *** التَّارِغَاتِ مَعَ إِذَا وَقَعَتْ وَلَا
 792 - سَوَى الْعَنْكَبُوتِ وَهُوَ فِي التَّمْلِ كُنْ رِضَا *** وَزَادَاهُ نُونًا إِنِنَّا عَنْهُمَا اعْتَلَا

- 1- إِذَا كُنَّا تُرَابًا ءِءِنَّا / ءِءِنَّا Ibn Dthakwān لَفِي خَلْقٍ جَدِيدٍ 5 Ar-Raʿd:
- 2-3- {وَقَالُوا إِذَا كُنَّا عِظَامًا وَرُفَاتًا ءِءِنَّا / ءِءِنَّا لَمَبْعُوثُونَ} [Sūrat Al-Isrā':49, 98]
- 4- {قَالُوا إِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا ءِءِنَّا / ءِءِنَّا لَمَبْعُوثُونَ} [Sūrat Al-Mu-minūn: 82]
- 5- {وَقَالَ الَّذِينَ كَفَرُوا ءِءِءَا / ءِءِءَا كُنَّا تُرَابًا وَآبَاؤُنَا إِنَّنَا لَمُخْرَجُونَ} [AnNaml:67]
- 6- {إِنَّكُمْ لَتَأْتُونَ الْفَحِشَةَ - ءِءِنَّا / ءِءِنَّا لَتَأْتُونَ الرِّجَالَ} [Sūrat ulʿAnkabūt: 28]
- 7- {وَقَالُوا إِذَا ضَلَلْنَا فِي الْأَرْضِ ءِءِنَّا / ءِءِنَّا لَفِي خَلْقٍ جَدِيدٍ} [Sūrat Us-Sajdah: 10]
- 8-9- {ءِءِنَّا / ءِءِنَّا لَمَبْعُوثُونَ - لَمَدِينُونَ} {إِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا} [Sūrat Aṣ-Ṣāffāt]
- 10- {وَكَاُنُوا يَقُولُونَ ءِءِءَا / ءِءِءَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا ءِءِنَّا / ءِءِنَّا لَمَبْعُوثُونَ} [AlWāqīʿah 11]
- 11- {يَقُولُونَ ءِءِنَّا / ءِءِنَّا لَمَرْدُودُونَ فِي الْحَافِرَةِ} {إِذَا كُنَّا عِظَامًا نُخْرَجُ} [An-Nāziʿāt]

8. Fath And The Imālah of Alif



Fath: is the normal sound of an alif in which the mouth has to be open vertically. *Imālah* (idjāʿ) means to incline. It is the twisted, crooked way with which the alif sound is read as being 50% alif and 50% yā. The sound of inclination of a fathah towards a kasrah is known as imālah kubrā. Its mark is a shaded circle.

Ibn ʿĀmir makes imālah of alif in 3 cases: (5) (أَلْب - أَلْمَب - كَهَبَعَصَ).

738 - وَاضْجَاعُ رَاكِلِ الْفَوَاتِحِ ذِكْرُهُ حَمِي *** غَيْرَ حَفِصٍ طَاوِيَا صُحْبَةً وَلَا

739 - وَكَمْ صُحْبَةٍ يَا كَافٍ وَالْخُلْفُ يَاسِرٌ وَهَا *** صِفَ رِضَى حُلُوهَا وَتَحْتَ جَنَى حَلَا

Hishām makes imālah of : (88: 5) إِيْنِيَّةِ, (33:53) وَمَشَارِبُ - (36:73) إِيْنُهُ: ,

وَلَا أَنْتُمْ جَائِدُونَ مَا أَعْبُدُ ۖ وَلَا أَنَا جَائِدٌ مَا عَبَدْتُمْ ۖ وَلَا أَنْتُمْ جَائِدُونَ مَا أَعْبُدُ ۖ 109:

- 313 - إِنَاهُ لَهُ شَافٍ وَقُلْ أَوْ كِلَاهُمَا *** شَفَا وَلِكَسْرِ أَوْ لِيَاءِ تَمِيلًا
- 330 - يُخْلِفُ صَمَمَنَاهُ مَشَارِبُ لَا مَع *** وَأَيْنِيَّةٍ فِي هَلْ أَتَاكَ لِأَعْدَلَا
- 331 - وَفِي الْكَافِرُونَ عَابِدُونَ وَعَابِدٌ *** وَخَلْفُهُمْ فِي النَّاسِ فِي الْجَرِّ حُصَلَا

Ibn Dthakwān makes imālah of alif in some words (without khulf): 1- (الْمِحْرَابِ), starting 7 sūrahs, (جَمْ) - (التَّوْرَةِ) - جَاءَتْهُمْ - جَاءَهَا - (جَاءَ - شَاءَ).

- 546 - وَإِضْجَاعُكَ التَّوْرَةَ مَا رَدَّ حُسْنُهُ *** وَقِيلَ فِي جَوْدٍ وَبِالْخُلْفِ بَلَلَا
- 319 - وَحَاقَ وَزَاغُوا جَاءَ شَاءَ وَزَادَ فُزْ *** وَجَاءَ ابْنُ ذَكْوَانَ فِي شَاءَ مِيلَا
- 740 - شَفَا صَادِقًا حِم مُخْتَارُ صُحْبَةٍ *** وَبَصُرَ وَهُمْ أَذْرَى وَبِالْخُلْفِ مِثْلَا
- 646 - وَحَرَفِي رَأَى كَلَّا أَمِلَ مُزْنَ صُحْبَةٍ *** وَفِي هَمْزِهِ حُسْنٌ وَفِي الرَّاءِ يُجْتَلَا

The **mīm** is a code letter indicates **Ibn Dthakwān**'s recitation rules.

II- He makes imālah waṣlan, with khulf, (i.e., imālah and fath) in:

1- *وَهَارٍ رَوَى مُرُو يَخْلِفُ صَدٍ حَلَا *** ((هَارٍ) - وَلَا أَدْرِيكُمْ بِهِ - وَمَا أَدْرِيكَ مَا - 1-

2a) He makes imālah (without khulf) waṣlan and waqfan, if verb رِءِى is followed by a mutaḥarrik letter, such as: (رِءَا كَوَكَبًا - رِءَا نَارًا).

b) He reads with fath waṣlan and makes imālah waqfan, only, if the verb رِءِى is followed by a sākin letter, such as: (رِءَا الشَّمْسِ - رِءَا

c) He reads waṣlan and waqfan with imālah (preferred) and with fath, if the verb رِءِى is followed by a pronoun, (رِءَاهَا - رِءَاهُ

a) In sūrat (فَزَادَ) He makes imālah for the verb رِءِى: (فَزَادَهُمُ اللَّهُ مَرْضَاً , b) while other places, AlBaqrāh (without khulf) أَيْكُمْ زَادَتْهُ , with khulf, (i.e., imālah (preferred) and with fath, also,

هَذِهِ إِيْمَانًا فَأَمَّا الَّذِينَ ءَامَنُوا فَزَادَتْهُمْ إِيمَانًا وَهُمْ يَسْتَبْشِرُونَ ﴿١٢٤﴾ وَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ
مَّرَضٌ فَزَادَتْهُمْ رِجْسًا

320 - فَزَادَهُمُ الْأُولَىٰ وَفِي الْغَيْرِ خُلْفُهُ وَقُلْ *** صُحْبَةً بَلْ رَانَ وَأَصْحَبٌ مُّعَدَّلًا

332 - حِمَارِكَ وَالْمِحْرَابِ إِكْرَاهِيَهِنَّ *** وَالْحِمَارِ وَفِي الْإِكْرَامِ عِمْرَانٌ مُثْلًا

333 - وَكُلُّ يَخْلُفِ لِابْنِ ذَكْوَانَ غَيْرَ مَا *** يُجْرُ مِنَ الْمِحْرَابِ فَأَعْلَمَ لِتَعْمَلًا

حِمَارِكَ - إِكْرَاهِيَهِنَّ - الْحِمَارِ - الْإِكْرَامِ - عِمْرَانٌ. 4) الْمِحْرَابِ is not majrūr in a kasrah.

9. Alfārsh (Different Pronunciation) of Ibn ʿĀmir



Alfārsh: words all over the Muṣḥaf, mentioned once or multiple times, that do not follow certain rules.

495 - وَضَمُّكَ أُولَى السَّاكِنِينَ لِثَالِثٍ *** يُضَمُّ لُزُومًا كَسْرُهُ فِي نِدٍ حَلَا

496- قُلْ ادْعُوا أَوْانْقُصْ قَالَتْ أَخْرِجْ أَنْ اْعْبُدُوا *** وَمَحْظُورًا أَنْظُرْ مَعَ قَدْ اسْتَهْزَيْتُ اعْتَلَا

If two sākin letters meet between two words, then waṣlan, the first sākin is either given a ḥarakah or it is dropped if it is a madd letter. **I.** Unlike Ḥafṣ, Ibn ʿĀmir reads the 1st sākin with a ḍammah on the condition that the 2nd sākin is a verb which starts with hamzat ul- waṣl and its third letter carries a permanent ḍammah (lazimah). (counting starts from hamzat ulwaṣl), as in: قُلْ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ

(أَوْ اَنْقُصْ - فَمَنْ أَضْطَرَّ - قَالَتْ أَخْرِجْ - أَنْ اْعْبُدُوا اللَّهَ - قَدْ اسْتَهْزَيْتُ)

497- سِوَى أَوْ وَقُلْ لِابْنِ الْعَلَاءِ وَبِكْسَرِهِ *** لِتَنْوِينِهِ قَالَ ابْنُ ذَكْوَانَ مُقُولًا

II. The recitation of Ibn Dthakwān has 1 exception in the previous case. If the 1st sākin is a nūn of the tanwīn and the 2nd sākin starts with a ḍammah, then Hishām still reading nūn of the tanwīn with a ḍammah waṣlan, while Ibn Dthakwān reads it with a kasrah.

أَنْظُرْ - مُنِيبٌ (17: أَنْظُرْ - مَسْحُورًا ﴿٤٧﴾ (17: مُحْظُورًا ﴿٣٠﴾ (99: 6) - أَنْظُرْ - مُتَشَبِّهٍ أَنْظُرُوا: (3: فَتِيلًا ﴿٤٩﴾
[بِرَحْمَةٍ أَدْخُلُوا الْجَنَّةَ] (7:49) خَبِيثَةٍ أَجْثَثَتْ - (14:26) [أَدْخُلُوهَا] (50: ﴿٣٣﴾

III. Ibn Dthakwān reads the last 2 with 2 ways a kasrah and a ḍammah.

Hishām reads إِبْرَاهِيمَ with an alif إِبْرَاهِيمَ instead of yā in 33 places: Sūrat AlBaqrah, sūrahs: (3: 125, 163), (6: 162), (9: 115), (14: 37), (16: 120, 123), (19: 40, 45, 57), (29: 30), (42: 11), (51: 24), (53: 36), (57: 25) and (60: 4). He reads the rest with yā: إِبْرَاهِيمَ. Ibn Dthakwān reads in both ways in sūrat AlBaqrah, only and the rest of the Qur-ān with yā: إِبْرَاهِيمَ.

- | | | |
|--|-----|---|
| 480 - وَفِيهَا وَفِي نَصِّ النِّسَاءِ ثَلَاثَةٌ | *** | أَوَاخِرُ إِبْرَاهِيمَ لَاحَ وَجَمَلًا |
| 481 - وَمَعَ آخِرِ الْأَنْعَامِ حَرْفًا بَرَاءَةً | *** | أَخِيرًا وَتَحْتَ الرَّعْدِ حَرْفٌ تَنْزَلًا |
| 482 - وَفِي مَرْيَمَ وَالتَّحْلِ خَمْسَةٌ أَحْرَفٍ | *** | وَأَخِرُ مَا فِي الْعُنْكَبُوتِ مُنْزَلًا |
| 483 - وَفِي التَّجَمِّ وَالشُّورَى وَفِي الدَّارِيَاتِ | *** | وَالْحَدِيدِ وَيُرْوَى فِي امْتِحَانِهِ الْأَوَّلَا |
| 484 - وَوَجْهَانِ فِيهِ لِابْنِ ذَكْوَانَ هَهُنَا | *** | وَوَاتَّخِذُوا بِالْفَتْحِ عَمَّ وَأَوْعَلًا |

Al-ishmām: It is the pronunciation of the first letter (سِيَّتٌ) with a combination of two vowels: the ḍammah is first and least, followed by a kasrah the bigger part (round the lips with ḍammah at the same time of producing the kasrah vowel for the same letter).

- | | | |
|---|-----|---|
| 447 - وَقِيلَ وَغِيضَ ثُمَّ جَاءَ يُشْمُهَا | *** | لَدَى كَسْرِهَا صَمًّا رِجَالٌ لِيَتَكُمَّلَا |
| 488 - وَحِيلَ بِإِشْمَامٍ وَسِيقَ كَمَا رَسَا | *** | وَسِيعَ وَسِيَّتٌ كَانَ رَاوِيهِ أَنْبَلَا |

Ibn ʿĀmir makes ishmām in 4 words وَحِيلَ (67: 27), سَيِّئٌ (11: 77), وَغِيضٌ (34: 55) and وَسِيقٌ (39: 71,73). Hishām makes ishmām in 3 words وَجَائِءٌ (39: 67), (89: 23). Ibn ʿĀmir reads: مُخْلِصًا - تَذَكَّرُونَ - يَبْنِي - مُثًّا - نَسِيًّا - مَنْ تَحْتَهَا - تَسْقُطُ - يَأْبَتْ - جُنْيًا - عُتْيًا - صُلْيَا - وَرَعْيًا / وَرِيًّا ﴿٧٦﴾ يَنْفَطِرْنَ - أَشَدُّ بِهِ أَرْزَى ﴿٣١﴾ وَأُشْرِكُهُ فِي أَمْرِي ﴿٣٢﴾ مِهْدًا - فَيَسْحَتَكُمْ - تَلْقَفُ - قُلْ رَبِّي يَعْلَمُ - قُلْ رَبِّ أَحْكُمْ - مَيِّتْ - ثَمُودًا - الرُّعْبَ - الْيُوتَ - يُوْتَا

10. Stopping as in the ʿUthmanic Mushaf Script



- 382 - وَيَا أَيُّهَا فَوقَ الدُّخَانِ وَأَيُّهَا لَدَى الثُّورِ وَالرَّحْمَنِ رَافِقُنْ حُمَلَا ***
- 383 - وَفِي الْهَذَا عَلَى الْإِثْبَاعِ ضَمَّ ابْنُ عَامِرٍ لَدَى الْوَصْلِ وَالْمَرْسُومِ فِيهِنَّ أَخِيَلَا ***

There are 3 words end with hā (أَيُّهُ), in sūrat an-Nūr, Az-Zukhruf and ar-Rahmān أَيْهِ الْمُؤْمِنُونَ جَمِيعًا - وَقَالُوا يَتَّيُّهُ السَّاحِرُ - سَنَفْرُغُ لَكُمْ أَيْهِ الثَّقَلَانِ.

In connecting recitation, Ibn ʿĀmir reads this hā (أَيُّهُ) with **dammah** and if he were to stop on one, he would stop while reading it with a sākin hā (أَيُّهُ), while some reciters would stop with an alīf, يَتَّيُّهَا. In connecting recitation, Ibn ʿĀmir reads this tā (يَتَّأْبَتْ) with **fathah** and if he were to stop on it, he would stop with a sākin hā (يَتَّأَبَةُ).

11. Ith-hār (Clarity) and Idghām (Assimilation)



The small idghām (ṣaghīr) occurs when merging a sākin mudghām letter into the following mutaharrik letter to become a mushaddadd letter. This idghām is in 3 categories: mutaqārib, the letters that are close in articulation point, in proximity and have different but similar ṣifāt. Examples: the letters qāf and kāf: خَلَقَكُمْ, lām and rā.

276 - وَمَا أَوَّلُ الْمِثْلَيْنِ فِيهِ مُسَكَّنٌ *** فَلَا بُدَّ مِنْ (إِدْغَامِهِ) مُتَمَثِّلًا

Mutamāthil is the same letter that comes from the same makhraj (point of articulation) and has the same ṣifāt (characteristics). All the Qurra' agree that idghām must be made for them- أَضْرِبْ بَعْصَاكَ - إِذْ ذَهَبَ-يُذْرِكُكُمْ- إِذْ ذَهَبَ بَيْكَتَابِي-إِذَا طَلَعْتَ تَزَوَّرُ-رَبِحْتَ تَجَارَتُهُمْ-هَلْ لَكُمْ-قُلْ لِمَنْ - فَلَا يُسْرِفُ فِي قَدْ دَخَلُوا- أَلْقَتِلْ- جَاءَهُمْ مَوْعِظَةٌ - بَلْ لَا تُكْرِمُونَ-عَفَوْا وَقَالُوا- عَصَوْا وَكَانُوا

Note: The last example occurs on a consonant līn wāw, while we can't merge madd letters with shaddah, like in this: ءَامِنُوا وَاتَّقُوا.

Mutajānis (Similar): the letters being merged are from the same makhraj, but have different ṣifāt. Naṭ'iyyah (ط ت د), lathawiyyah (ظ ذ ث), and shafawiyyah (from the lips) letters (ب في م ف). Idghām **dthāl** idth in 6, **dāl** qad in 8, **tā-ut-Ta-nīth** in 6, **lām** hal and bal in 3.

Idghām of (dthāl idth) in 6 letters, the dthāl in Genral

(1a) Ibn ʿĀmir makes idghām of dthāl idth into 1 of 6 letters (**dāl**).

1a- Hishām merges dthāl idth in the remaining 5: tā-zā-ṣād-sīn-jīm.

259 - نعم إذ تمشت زينب صال دلها سمي *** جمال واصلا من توصلا

إِذ تَمَشَّى-وَإِذ تَخَلَّقُ (وَإِذ زَيْنَ-وَإِذ زَاغَتْ) وَإِذ صَرَفْنَا (إِذ دَخَلُوا) إِذ سَمِعْتُمُوهُ (وَإِذ جَعَلْنَا)

274 - وَلَا خُلْفَ فِي الْإِدْغَامِ إِذ ذَّل *** ظَالِمٌ وَقَدْ تَيَمَّتْ دَعْدُ وَسِيمًا تَبَتَّلَا

283 - وَطَسَ عِنْدَ الْمِيمِ فَازًا اتَّخَذْتُمْ *** أَخَذْتُمْ وَفِي الْإِفْرَادِ عَاشَرَ دَغْفَلَا

into the tā: (b) Ibn ʿĀmir merges the dthāl and thā

عَلَى ذَلِكَ إِصْرِي-فَأَخَذْتُهُ ثُمَّ أَخَذْتُ الَّذِينَ كَفَرُوا- (لَبِثْتَ-لَبِثْتَ-كَمْ لَبِثْتُمْ

b- Hishām (only) merges the thā into the tā in this word: أُورِثْتُمُوهَا.

c- Ibn The Qurra' merge the dthāl into the thā in: إِذ ذَهَبَ-إِذ ظَلَمْتُمْ

Dthakwān merges يَلْهَثُ ذَلِكَ, while Hishām makes ithhār (يَلْهَثُ ذَلِكَ).

Idghām of (dāl-qad) in 8 letters, the dāl in Genral

258- وَفِي دَالٍ قَدْ أَيْضًا وَتَاءٍ مُؤَنَّثٍ وَفِي *** هَلْ وَبَلْ فَاحْتَلْ بِذِهْنِكَ أَحْيَلَا

262 - وَقَدْ سَحَبْتُ ذِيلاً ضَفَا ظَلَّ *** زَرَنْبُ جَلْتُهُ صَبَاهُ شَابِقًا وَمُعِلَّلَا

(2a) Ibn ʿĀmir makes idghām of dāl qad (دال قد) in 4 letters: dthāl-ḍād-thā-zā , Ibn Dthakwān

2- Hishām makes ithhār dāl qad in surat وَلَقَدْ زَيَّنَّا

Ŝād: 23 (لَقَدْ ظَلَمَكَ) only and merges dāl qad in 4 letters: (sīn-jīm-ṣād-

(b) Idghām dāl in dthāl (قَدْ سَمِعَ - قَدْ جَاءَهُمْ - وَلَقَدْ صَرَفْنَا - قَدْ شَغَفَهَا) shīn)

of: دَالٍ at the end of the letter ṣād of the 1st word in sūrat

Maryam. (c) Idghām dāl into thā وَمَنْ يُرِدْ ثَوَابَ

282- وَجِرْمِي نَصْرٍ صَادٍ مَرِيْمَ مَنْ يُرِدُ *** ثَوَابٍ لَيْثَتِ الْفَرْدَ وَالْجَمْعَ وَصَلَا

كَذَّبَتْ (3a) Ibn ʿĀmir makes idghām of the feminine tā in 3 letters: thā-

ثَمُودُ-حَصِرَتْ صُدُورُهُمْ-حُرِمَتْ ظُهُورُهَا-حَمَلَتْ ظُهُورُهُمَا-كَانَتْ ظَالِمَةً: ṣād-ithā:

3- Hishām makes ithhār of the feminine tā in: (لَهْدَمَتْ صَوْمِعُ) 22: 40.

266 - وَأَبْدَتْ سَنَا ثَغْرِ صَفَتْ زُرْقُ ظَلَمِهِ *** جَمَعْنَ وَرُوداً بَارِداً عَطَرَ الطَّلَا

275 - وَقَامَتْ تُرِيه دُمِيَّةٌ طَيْبٌ وَصَفِيهَا *** وَقُلْ بَلْ وَهَلْ رَاها لَبِيْبٌ وَيَعْقِلَا

(فَقَامَنْتَ طَائِفَةً مِّنْ بَنِي إِسْرَءِيلَ وَكَفَرْتَ طَائِفَةً - وَقَالَتْ طَائِفَةٌ - وَدَّتْ طَائِفَةٌ - هَمَّتْ طَائِفَتَانِ) أُحْيِيَتْ دَعْوَتُكُمَا - أَثْقَلَتْ دَعْوَا (قَدْ تَبَيَّنَ) وَمَهَّدَتْ - حَصَدْتُمْ (فَرَطْتُمْ-بَسَطْتَ-أَحَطْتُ-فَرَطْتُ)

Note: All the Qurra' merge ṭā tā dāl, as mutajānis and mutamāthil. The idghām of the ṭa into the ta is a nāqis, incomplete merging due to the iṭbāq and isti'la' of the ṭā. So the tongue has to be raised for the Iṭbāq, pushed up completely against the hard palate as if you are going to pronounce the ṭā ط, however, you pronounce the tā ت.

4- Hishām makes ithhār lām of hal and bal from ḍād-nūn (only). He merges lām of hal and bal in 6 letters, except 1 place that he makes ithhār of tā from lām hal (13: 16 (أَمْ هَلْ تَسْتَوِي الظُّلُمَاتُ وَالنُّورُ)).

270 - أَلَا بَلْ وَهَلْ تَرَوِي ثَنَا ظَعْنٍ *** زَيْنِبِ سَمِيرَ فَوَاهَا طَلَحَ ضُرٍ وَمُبْتَلَا

فَهَلْ تَرَى لَهُمْ مِّنْ بَاقِيَةٍ - هَلْ تَرَى مِنْ فُطُورٍ - هَلْ تُحِسُّ مِنْهُمْ مِنْ أَحَدٍ - بَلْ رَانَ - بَلْ طَبَعَ - بَلْ ظَنَنْتُمْ - بَلْ زَيْنَ - بَلْ سَوَّلَتْ - بَلْ تَأْتِيهِمْ - هَلْ تُؤَبِّبُ الْكُفَّارُ - قُلْ لَا - قُلْ لِّئِنْ اجْتَمَعَتْ - وَقُلْ رَبِّ - بَلْ رَفَعَهُ اللَّهُ - قُلْ لِّمَنِ - بَلْ لَا تُكْرِمُونَ - هَلْ لَكَ - بَلْ رَانَ

Note: The 4 obligatory sakatāt that Ḥafṣ makes are specific only to Ḥafṣ in sūrat (18:1,2- 36: 54- 75: 37) and (83:14). Reciters connect.

(وَلَمْ يَجْعَلْ لَهُ عِوَجًا قَيِّمًا) (مَرْقَدِنَّا هَذَا مَا وَعَدَ الرَّحْمَنُ) (كَلَّا بَلْ رَانَ عَلَى) (وَقِيلَ مَنْ رَاقٍ) (وَسَكَّتَهُ حَفِصٌ دُونَ قَطْعٍ لَطِيفَةً) *** عَلَى أَلْفِ التَّنْوِينِ فِي عِوَجًا بَلَاً
831 - وَفِي نُونٍ مَنْ رَاقٍ وَمَرْقَدِنَا وَلَا مَ بَلْ *** رَانَ وَالْبَاقُونَ لَا سَكَّتَ مُوَصَّلًا

Ibn ʿĀmir reads with idghām of the sākin ن at the end of the word يسين into the following wāw و of: يس وَالْقُرْآنِ الْحَكِيمِ , sūrat YaSīn: 1.

281 - وَيَسْ أَظْهَرَ عَنْ فَتَى حَقُّهُ بَدَا *** وَنَ وَفِيهِ الْخُلْفُ عَنْ وَرَشِهِمْ خَلَاً

The same is applicable in idghām of the sākin ن at the end of the letter ن into the wāw : ن وَالْقَلَمِ وَمَا يَسْطُرُونَ of sūrat Al-Qalam.

12- Yā-āt al-Idāfah



Yā-āt il-idāfah is yā-il-mutakallim and can be added to the end of a noun, verb or particle. It can be replaced by a kāf, hā, pronoun or deleted. It's an extraneous letter that is not part of the root letters.

387 - وَلَيْسَتْ بِلَامٍ الْفِعْلِ يَاءٌ إِضَافَةً *** وَمَا هِيَ مِنْ نَفْسِ الْأُصُولِ فَتَشْكِلَاً
388 - وَلَكِنَّهَا كَالْهَاءِ وَالْكَافِ كُلُّ مَا تَلِيهِ *** يُرَى لِلْهَاءِ وَالْكَافِ مَدْخَلَاً

What are the differences between Yā-il-idāfah and Yā-az-Zawā-id?

The Attached <u>Yā-āt il-idāfah</u> at the end of:	The Extra <u>Yā-āt az-Zawā-id</u>
(1) Nouns as بَيْتِي , verbs as ذَرُونِي, and pronouns as عَلَىَّ / إِلَيَّ / مِنِّي	(1) At the end of: nouns as الدَّاعِي النَّبِيُّ / يَأْتِي and verbs as الجَوَارِي
(2) Recorded in the writing of the Muṣḥaf	(2) Deleted from the writing of the Muṣḥaf
(3) The reciters differ in reading it with a sukūn or a fatḥah.	(3) The reciters differ in reading with the yā or without it.
(4) Do not stem from the word's letters. They denote a direct object or possessive pronoun indicating "me" or "my".	(4) Either one of the word's root letters like الدَّاعِي / يَسْرِي / يَأْتِي or an extra letter نَذِيرِي / وَعِيدِي .
(5) They are pronouns	(5) They are letters

Yā-al-idāfah can be divided into 3 categories: **a.** The yā-āt that the reciters agreed upon reading with sukūn: فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي وَمَنْ عَصَانِي - خَلَقَنِي

فَهُوَ يَهْدِينِ - هُوَ يُطْعِمُنِي وَيَسْقِينِ - وَالَّذِي يُمِيتُنِي - يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا

b. The yā-āt that the reciters have agreed upon reading with fatḥah: بَلَّغَنِي

الْكَبِيرُ - نِعْمَتِي الَّتِي - أَرُونِي الَّذِينَ

c. The yā-āt that the reciters differs upon, regarding reading them with a fatḥah or with sukūn. Their differences are found in **212** yā.

وَنُتْنَيْنِ خَلْفَ الْقَوْمِ أَحْكِيهِ مُجْمَلًا

389 - وَفِي مَائَتِي يَاءٍ وَعَشْرُ مُنِيفَةٍ

1st Yā-al-idāfah that is followed by a disjunctive hamzat ulqatʿ.

390 - فَتِسْعُونَ مَعَ هَمْزٍ يَفْتَحُ وَيَتَّسِعُهَا *** سَمَّا فَتَحَهَا إِلَّا مَوَاضِعَ هُمْلًا

B) Hishām reads with fathah: مَا لِي أَدْعُوكُمْ (40: 41).

C) Ibn Dthakwān reads with fathah: اَرْهَطِيْ اَعَزَّ (11: 92).

Ibn ʿĀmir reads with a **fathah**: (12: 88) عَابَاۤءِ۟ اِبْرٰهِيْمَ , وَمَا تَوْفِیْقِیۡ۟ اِلَّا بِاللّٰهِ (58:21) اَنَا وَرُسُلِیۡ۟ اِنَّ اللّٰهَ , وَحَزَنٰی۟ اِلَى اللّٰهِ (71: 6) دُعَاۤءِیۡ۟ اِلَّا (38, 86).

400 - وَثْنَتَانِ مَعَ خَمْسِينَ مَعَ كَسْرِ هَمْزَةٍ *** يَفْتَحُ أُولَى حُكْمٍ سِوَى مَا تَعَزَّلَا

402- وَفِي إِخْوَتِي وَرَشِّ يَدِي عَنْ أُولَى حِمِّي *** وَفِي رُسُلِي أَصْلُ كَسَا وَفِي الْمُلَا

404 - وَحَزَنِي وَتَوَفَّيْ ظِلَالًا وَكُلَّهُمَّ
يُصَدِّقُنِي انْظُرْنِي وَأَخَّرْتَنِي إِلَى ***

Ibn ʿĀmir reads this yā with sukūn: يَدِي إِلَيْكَ (5: 28).

3) There are 14 yā-idāfah that precede hamzat wasl with lām ut-Taʿrīf (Identification Article “al”)

407 - وَفِي اللَّامِ لِلتَّعْرِيفِ أَرْبَعُ عَشْرَةَ *** فَاسْكَاثُهَا فَاشٍ وَعَهْدِي فِي عُلَا

Ibn ʿĀmir reads this yā with fathah in 124: 2. (لَا يَنَالُ عَهْدِي الظَّالِمِينَ)

He reads with sukūn (عَائِلَتِي الَّذِينَ) 146: 7 and (لِعِبَادِي الَّذِينَ ءَامَنُوا) 31: 14.

4) There are 30 Yā-idāfah that followed by other than a hamzah.

413 - وَمَعَ غَيْرِ هَمْزٍ فِي ثَلَاثِينَ خُلْفُهُمْ *** وَمُحْيَايَ جِي بِالْخُلْفِ وَالْفَتْحِ خَوْلَا

Ibn ʿĀmir reads with fathah (وَأَنْ هَذَا صِرَاطِي مُسْتَقِيمًا) 153: 6, (وَإِنَّ أَرْضِي) 56: 29, and reads with sukūn (يَعْبَادِي لَا خَوْفٌ عَلَيْكُمْ) 68: 43,

(وَمَا كَانَ لِي عَلَيْكُمْ) 25: 14, (وَلِي فِيهَا مَنَازِبٌ أُخْرَى) 18: 18, waslan and waqfan,

(مَعِي), (وَلِي نَعَجَةٌ وَاحِدَةٌ) (وَمَا كَانَ لِي مِنْ عِلْمٍ), (20: 27) مَا لِي لَا أَرَى الْهُدْهَدَ

9 yā's, other than the one that is preceding a hamzah.

Hishām reads with a fathah and Ibn Dthakwān reads with sukūn:

(2: لِمَنْ دَخَلَ بَيْتِي مُؤْمِنًا) (طَهَّرَا بَيْتِي لِلطَّائِفِينَ وَالْعَاكِفِينَ) (وَطَهَّرَا بَيْتِي لِلطَّائِفِينَ وَالْقَائِمِينَ

(6: 109) (لَكُمْ دِينُكُمْ وَلِيَ دِينِ / وَلِيَ دِينِ) and (28: 71, 26: 22, 125:

415 - وَمَعَ شُرْكَائِي مِنْ وَرَائِي دَوَّنُوا *** وَلِيَ دِينِ عَنْ هَادٍ بِخُلْفٍ لَهُ الْحَلَا

417 - وَلِي نَعَجَةٌ مَا كَانَ لِي اثْنَيْنِ مَعَ مَعِي *** ثَمَانٍ عُلَا وَالظَّلَّةُ الثَّانِي عَنْ جِلَا

13. YĀ-ĀT AZ-ZAWĀ-ID (EXTRA)



420 - وَدُونَكَ يَا أَتِ تُسَمَّى زَوَائِدًا لِأَنَّ *** كُنَّ عَنْ خَطِّ الْمَصَاحِفِ مَعْرُلاً

422 - وَفِي الْوَصْلِ حَمَّادٌ شَكُورٌ إِمَامُهُ *** وَجُمْلَتُهَا سِتُونَ وَاثْنَانِ فَاعْقِلَا

Ya-āt az-Zawā-id are 62 in total. Ibn ʿĀmir deletes yā' zā-idah waṣlan and waqfan in sūrat فَمَّا ءَاتَيْنِ اللَّهَ خَيْرٌ مِّمَّا ءَاتَلَكُمَّ anNaml: 36. The same is in the following for Ibn Dthakwān, while Hishām reads it waṣlan and waqfan. Similarly, in 18: 68 for Ibn Dthakwān.

432- وَفِي اتَّبَعَنُ فِي آلِ عِمْرَانَ عَنْهُمَا *** وَكَيْدُونَ فِي الْأَعْرَافِ حَجَّ لِيُحْمَلَا

	Waqfan / waṣlan	Place	waṣlan	waqfan
1	ثُمَّ كَيْدُونَ فَلَا / كَيْدُونَ	7: 195	ثُمَّ كَيْدُونَ فَلَا	ثُمَّ كَيْدُونَ
2	فَلَا تَسْأَلَنِي - تَسْأَلَنِي عَنْ / تَسْأَلَنِي - تَسْأَلَنِي	18: 68	فَلَا تَسْأَلَنِي عَنْ	فَلَا تَسْأَلَنِي

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This concludes the lessons of Ibn ʿĀmir uIbn ʿĀmir ʿs recitation rules. To recite in Abū ʿĀmr ʿs Qirā-ah, you should listen to the sheikhs who recite in his style, get the Muṣḥaf of Abū ʿĀmr, and learn with a teacher (preferably one who has an Ijāzah).

سبحانك اللهم وبحمدك أشهد أن لا إله إلا أنت
أستغفرك وأتوب إليك

How perfect You are O Allah, and I praise You. I bear witness that Non has the right to be worshipped except You. I seek Your forgiveness and turn to You in repentance.

If you find any mistakes please email me: najaah.ummAhmad@gmail.com

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